

*Disciples of Christ  
in Japan*



by

*C. M. Yocum*





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Our Missionaries to Japan

**S**OME five hundred miles off the coast of China lies Japan. Before World War II the Japanese Empire extended from a point east of Hongkong on the south to a point east of Port Arthur on the north. There were nearly four thousand islands in all, but many of them were exceedingly small and insignificant.

The main island of Honshu has been the location of the missionary work of Disciples of Christ. On Honshu are located Tokyo, Osaka, Yokohama, and most of Japan's principal cities. Honshu has a splendid system of railroads connecting all the principal cities. Before the war Japan had developed many industries and was the most progressive nation of the Orient.

The Japanese people are industrious, artistic, courteous, and ambitious. The principal religion through the years has been Shintoism, but the war shook the confidence of millions in that faith. Buddhism came into Japan in the sixth century A. D. and has many millions of adherents, but many deserted it, too, during the war.

Though not numerically strong—fewer than one-half of one per cent of the population are Christians—Christianity wields an influence far beyond its proportionate numbers. Its evangelistic zeal and its championship of education and social reforms have commended it to the thinking people.



*At the beginning of the war the military leaders of Japan ordered the organization of a united Protestant Church in Japan. The totalitarian government in preparation for total war desired one Protestant group to deal with and not many. The churches of the Disciples of Christ became a part of the united organization, within which they continue free to conduct their worship, observe the ordinances, and manage their affairs as they have always done. It is with these churches and with educational and other work fostered by them that the following pages are concerned.*

—C. M. Y.



## *I. We Make a Start*

Our mission in Japan has the distinction of having baptized the first convert from a non-Christian religion by the Disciples of Christ. True, we had sent missionaries to other lands before our missionaries arrived in Japan, but on July 30, 1884, less than one year after the latter had reached Yokohama, Mr. Matsu-mura, after careful examination and following his confession of faith in Christ, was baptized. A. McLean says of the event: "The missionaries rejoiced over him as men rejoice in time of harvest; as warriors rejoice when they divide the spoil. They felt that they had abundant reason for joy and thanksgiving when they recalled that one society has spent thirty years and another twenty years and another seventeen years and many seven years before they saw any fruit. They recommended, and the society endorsed the recommendation, that a day of thanksgiving be set apart and prayer to God be made for abundant harvest to follow this first fruit, and that a special offering be

*Mr. and Mrs. George T. Smith and daughter, Elsie, and  
Mr. and Mrs. Charles E. Garst, September 27, 1883*



taken up for the benefit of the missions." On November 6 of the same year Funasaka San (Mrs. Ino Funasaka), the first woman to be won, was baptized.

It was on April 23, 1883, that Mr. and Mrs. George T. Smith were appointed missionaries to Japan. On May 8, Captain and Mrs. Charles E. Garst were appointed. On September 2, 1883, the four sailed from San Francisco, arriving in Yokohama on October 19.

After much study of the situation and many conferences with other missionaries, our group decided to make their home in Akita, a town of about 40,000 people, situated on the west side of the main island about four hundred miles north of Tokyo. Akita is the principal city in a prefecture of nearly 600,000. At that time there was no rail service to the north of the island, so our missionaries went by sea. Today excellent rail service connects all of the large cities of Japan.

Across the years our missionaries in Akita came to recognize the fact that they were on the fringe of things so far as influence in the Japanese Empire was concerned. Tokyo was and is the center. People were going to Tokyo from all parts of the island empire. It was rapidly becoming the greatest intellectual, political, social, and cultural center in the Orient. Hence it was decided that headquarters in the capital, with a well organized missionary work there, would give prestige that could not be secured in any other way. In 1890, therefore, Mr. and Mrs. Smith, together with Miss Calla J. Harrison and Miss Kate V. Johnson, who had joined the mission, moved to Tokyo. Later on, work was opened in Osaka, Fukushima, and Sendai. Osaka is the steel center of the Orient, south and west of Tokyo; while Fukushima and Sendai are important centers of rural activity lying between Tokyo and Akita. From these centers our work is now being conducted.

In the year 1900 an important change in mission policy was adopted. Up until that time work had been almost exclusively evangelistic. The evangelistic emphasis was to be maintained, but it was decided that to give stability to the structure an educational undergirding was necessary. It is true that schools had been attempted during the first period, but the mission force was too small and the Foreign Christian Missionary Society was financially unable to sustain them. As a result of the new policy the Margaret K. Long Girls' School (*Joshi Sei Gakuin*) and the Boys' School (*Sei Gakuin*) came into being in Tokyo.

It was Miss Bertha Clawson, now retired, who established the girls' school. She had first reached Japan on Easter Sunday, April 10, 1898. For six years she was engaged in evangelistic work at Akita and Osaka. Her hope, however, had been to establish and maintain a school for girls. When the time finally came for the school to be started, Miss Clawson had no buildings, no campus, little equipment, and almost no faculty. School was opened on November 1, 1905, in a small rented building. Twelve girls answered the roll call and there were three teachers. Naturally Miss Clawson was disappointed and somewhat dejected as a result of this small beginning. She wrote a letter to her pastor, Charles S. Medbury, who was then located with the church at Angola, Indiana, telling him of the small beginning. He immediately sat down and wrote her as follows: "A long time ago, over in Palestine, your Master started a school for boys. He had twelve students. He was the only teacher. Now that school has filled the whole world. Take heart, go on with your work and be happy."

Today the school has an enrollment of over eight hundred. The main building of the school was made possible by a generous gift from Mr. R. A. Long of Kansas City, Missouri, in memory of his mother, Margaret K. Long. Because of this gift the school has been named the Margaret K. Long Girls' School. The Japanese name is Joshi Sei Gakuin.

Yokichi Hirai served as president of the Margaret K. Long Girls' School for more than sixteen years. For an additional fifteen years prior to his presidency he served with Miss Clawson in the administration of the school. President Hirai was a second generation Christian. His parents were devout members of the Congregational Church. When Mr. Hirai was sixteen years of age he entered Doshisha University, Kyoto, where he studied for two years. There he came under the influence of Joseph Hardy Niishima, the founder and president of Doshisha. These two years seem to have been the formative period of his life, when direction was given to his entire career. Dr. Niishima's influence was deep and lasting. In sermons and especially in talks to the student body at Margaret K. Long School President Hirai quoted him frequently.

Following Mr. Hirai's experience in Doshisha, he went to Tokyo, where he studied an additional two years in a special school which later became Waseda University. About this time he met Miss Lavinia Oldham, one of our missionaries, through attendance at an English Bible class held at her home. In 1897



*The late Yokichi Hirai,  
long-time president of Joshi  
Sei Gakuin (Margaret K.  
Long Girls' School)*

Mr. Hirai was baptized in what later became our Koishikawa church. For a period he served as pastor of our Ushigome church in Tokyo and for ten years was pastor of the Tennoji church in Osaka. In the spring of 1909 he moved again to Tokyo to assist Miss Clawson in the Margaret K. Long School and in 1924 became president of the institution. For seven years, beginning in 1933, Mr. Hirai served also as president of the Boys' School.

Mr. Hirai's leadership in both church and school was quiet and unobtrusive but nonetheless deep and lasting. When he visited in the United States some years ago, he reminded many people of the late President C. T. Paul of the College of Missions.

In one of his last messages to a graduating class from the Margaret K. Long School President Hirai said: "Learn a lesson from the water-wheel. It cannot do its work unless it is in touch with the flowing stream; neither can it turn nor accomplish its purposes if it is entirely immersed in the water. The stream is the world. To do our work we must needs be in touch with its flow, but we must take heed not to be swallowed up and overcome by it."

The Misses Winifred Brown, Edith Parker, Jewel Palmer, Helen Richey, Dee Yoho, Jessie Trout, and Ada Scott, and Mrs. R. A. Doan, Mrs. R. D. McCoy, Mrs. T. A. Young, Mrs. K. C. Hendricks, and Mrs. H. C. Shorrock have taught in the Margaret K. Long Girls' School.

Drake Bible College was started in Tokyo in February of 1903 by Dr. H. H. Guy and Frank Marshall. Its purpose was to train ministers for our churches. In 1906 a middle school (Sei Gakuin) was added. Later, in 1923, the Bible College became affiliated with a Methodist theological school, R. D. McCoy serving as our missionary representative on the faculty and Professor Tadashi Tominaga as our Japanese representative. General Drake, after whom Drake University is named, made a substantial gift to the Bible College. For many years Kakujiro Ishikawa was the principal of Sei Gakuin. He was a very capable educational administrator and was well known throughout Japan. A bronze bust of Principal Ishikawa was mounted on a pedestal just outside the main building of the school by admiring students and friends, but during the war the military carried it away for armaments. Through the years R. D. McCoy, P. A. Davey, A. W. Place, F. E. Lee, T. A. Young, and more recently, K. C. Hendricks and Hallam Shorrock, have served these two schools in various capacities.

*Sei Gakuin (Boys' School) showing bronze bust of Kakujiro Ishikawa, removed during the war*



Both the Margaret K. Long Girls' School and the Boys' School are junior and senior high schools. All of the academic courses ordinarily offered in such schools are taught according to the government curriculum and in addition there are Bible courses, chapel services, and other Christian activities.

Our first missionaries laid firm foundations. Their work was well done. They won many friends, official and otherwise, for their cause. Mrs. Laura D. Garst related the following incident: "Once when Dr. A. E. Cory was a missionary to China he had occasion to seek an audience with one of Japan's greatest statesmen. As he came into the noted man's presence he was asked in elaborate Oriental phraseology who he was and why he came. In answer Mr. Cory simply stated that he came representing the same work and the same people as Charles E. Garst. At once the 'elder statesman' of Japan arose and exclaimed with feeling, 'The West never made a greater gift to the East than Charles E. Garst.'" This illustrates something of the caliber of the men and women who laid the foundations of our mission to Japan.

## *II. We Develop Our Work*

Our work in Japan grew somewhat slowly but substantially through the years. When depression came in the early 1930's and it became necessary to delimit our fields, Japan was considered as the field most nearly capable of complete self-support; hence the missionary force was reduced to the minimum. When war came the missionaries too returned to America.

### *The Christian Movement in War-Time*

Concerning the condition of the Christian church in Japan during the war, Dr. Charles W. Iglehart, for many years a missionary in Japan, has the following to say:

"December, 1940, marked a new crisis for the churches. Not only were most of the remaining missionaries interned, but all communication was cut off from the sending countries. The gravity of the new war effort, obviously a gamble involving

stakes of life or death for the nation, allowed the Christians no alternative to acceptance of full war-duties. Ministers were conscripted, some for combat service, others for liaison with Christians in the Philippines, Netherlands Indies, China, and other parts of Asia. Some were used as interpreters, and some served among prisoners of war. At home old persons and women, and even the very young, had their war-time duties assigned and rationed.

"Schools continued and were crowded with students, but their work could hardly be called educational, except as actual participation in community activities may be said to constitute an education. Scarcities of paper and ink made new text-books impossible. Other equipment was unobtainable. Classes would be assembled, then allotted duties elsewhere for the day. Fuel became so scarce that during the winter study-work was assigned and the pupils sent home to do it.

"With the new recognition given it under the national law as one of the 'Three Religions of Japan' (sometimes even referred to as 'established religions') the Christian movement was joined to the Buddhist and Sect Shinto organizations in the All Japan Religious League in the promotion of measures set by the Government.

"During 1943 the victories slowed down, commodities became still more scarce, government restrictions ever more stringent, and on the minds of thoughtful people a doubt of final victory began to fall like a pall. An almost desperate activity marked the public. Christian efforts toward victory were redoubled. The Director of the Church was received in audience by the Emperor, and thereafter for a year visited the churches of the entire country reporting on this new recognition and urging heightened efforts.

"On the mainland under the auspices of the East Asia Bureau of the Church, liaison with the Christian organizations in China was strengthened, the Rev. M. Kozaki spending several months there, and former Bishop Abe making China his permanent residence. There resulted a union of the churches of North China, and later, of the Philippines, reproducing in general the pattern of the Japanese United Church. In November, 1943, the second General Assembly of the Church was held in Tokyo, at which it was decided that no more national meetings could be held. Thereafter the administration rested with the executive committee.



*Ruined section of Tokyo, Sei Gakuin  
on hill in background*

"The year 1944 saw a rapid deterioration of national strength. Step by step the battles by sea and air came nearer until in the autumn the bombing of Japan's cities ushered in what was known as the *homeland-become-battlefield* period of the war. Travel became increasingly difficult, and meetings of even the executive committee of the Church had to stop. A small sub-committee on emergency action in Tokyo took over. Director Tomita did visit the major centres for the encouragement of the Christian churches, but his travels had to be in the nature of war-promotion, and the meetings were designated as War-time Training Conferences, with the agenda laid down impartially for all religions by the Government. Notwithstanding this strait-jacket of national pressures, however, it was possible to maintain some degree of Christian fellowship, of training, and of spiritual stimulus in regional areas and among churches in the smaller units of population. Much genuine preaching of the universal Gospel was going on inconspicuously in the various parishes and the light did not go out.

"It was planned to have three centres of theological training, one for men in West Japan and one for women in East Japan, in addition to the Japan Theological Seminary in Tokyo. The one in the west did not materialize, and only the one in Tokyo continued, though Doshisha University did maintain its Department of Religion.

"The Christian schools continued their work during the war and none was closed for want of financial support. Social work, too, within the Christian movement was steadily maintained.

"With 1945 conditions in Japan became intolerable. The bombings of Tokyo in March and May led to almost complete demoralization of life there. Travel was largely stopped. It be-

came impossible for the church leaders even to send a single emissary of comfort to the cities as one after another they were wrecked from the air. Church administration now was in the hands of the Director alone, and even communication with the regional offices came to an end.

"It was in this period of terror and suffering that one finds in the few recorded references to church life a truly noble note of Christian faith. The Government was at its wit's end, and the Christian pastors and church leaders came to the rescue of the people with messages of comfort and direction. With the chasm of defeat yawning ahead and the people utterly unprepared and still clutching their tribal Shinto as their only hope, the Christian minority came into a place of recognition for their steady faith and kindly service.

"The destruction of Hiroshima came after the shock of the other tragedies had almost numbed the nation against any further reactions. Then came Nagasaki. In both cities the loss to the Christian work was complete. Surrender followed, and in early September the first of the Allied occupation landings took place."<sup>1</sup>

## *At War's End*

During the war the work of our churches and schools was carried by our Christian Japanese pastors and teachers. Our churches suffered considerably in loss of church membership and in property; nevertheless our congregations kept up their work in a commendable way.

A recent writer comments upon the small number of members in our Japan churches following the war, implying that we should have far more than five hundred believers after sixty years of missionary effort in that land. On the other hand, to have that many who stuck through thick and thin, for year after year of opposition, contempt, persecution, is rather a tribute to the genuineness of the work that had been done. The average membership in the pre-war years was between two and three thousand.

An even more gratifying fact is that the major portion of our regular pastors and educational leaders were saved, physically,

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<sup>1</sup> From *World Christian Handbook*, 1949, published by World Dominion Press, Founder's Lodge, Mildway Park, London, N. 1. Used by permission.

from destruction, and have continued loyal to their Christian work. Our pastors are rapidly becoming too old to continue to serve full time, and it is urgent to have replacements and additional workers.

Compared with some communions we were not too hard hit in loss of buildings. Approximately one-third of all the church buildings in Japan were destroyed. Five of our church structures were burned down: Tennoji Church in Osaka, Asakusa Church and Day Nursery in Tokyo, Koishikawa and Takinogawa Churches in Tokyo, and the Geki-cho Church in Sendai, our only church in that city.

Our school buildings, the hospital building, three church buildings, each with a kindergarten under the same roof, two separate kindergarten buildings, three church buildings without kindergartens, two ordinary Japanese-style houses used for church services, were not destroyed. In practically all instances, however, these buildings were in a very poor state of repair at the end of the war, requiring a considerable investment to make them suitable for effective work and real progress.

During the war much equipment of a portable nature was removed, either by military mandate, as in the case of the schools' heating systems and other valuable metals, or by looting. Parts of our school buildings were occupied by troops of the Japanese Army for garrison purposes from time to time. Wood fires for cooking food were frequently built inside the buildings, with the result that walls and ceilings came into a deplorable condition, requiring great outlay to refinish. The same was true of the one missionary residence, property of the girls' school, used during missionary absence as a library and a residence for Japanese teachers.

Hunger and general privation incident to long years of war have left their mark upon both the bodies and spirits of our workers. There is often manifest a weariness of body or spirit, or both, which is a handicap in the day of opportunity with which we are faced in post-war Japan. But again the wonder is that there is any life and energy at all remaining for the task.

Even since the war, food has been so scarce that at times we cannot be sure that a particular pastor or teacher, or some member of a pastor's or teacher's family, is not actually so undernourished as to be incapable of active service. Much food and clothing, many drug supplies and vitamins, have been supplied through the missionaries to the workers, and they have been

grateful beyond words. Even so, the needs have not been adequately met, and there continues to be daily sacrifices among our workers, often unmentioned and unknown to others.

## ***Our Missionaries at Work***

As soon as possible following the return of peace, Mr. and Mrs. K. C. Hendricks returned as missionaries and soon thereafter Mr. and Mrs. Hallam Shorrock followed them to the field. Both couples live in a duplex home on the campus of the boys' and girls' schools and with the Japanese leaders carry on the work.

At the request of the writer of this booklet, Mr. K. C. Hendricks has prepared the following outline of the duties of our four missionaries in Japan.

### ***Hallam Carey Shorrock***

#### **1. Sei Gakuin (Boys' School)**

Since arrival on the field in August, 1947, Mr. Shorrock has had close connection with the work of this school. He has taught English and as head of the English department of the school has supervised the English curriculum and methods of teaching. He has assisted in the athletic program of the school and has inaugurated certain new features, such as teaching the students American-style football. He has cooperated in special club work for the students, in particular that of the stamp-collectors' club.

***The Shorrocks  
and Hendrickses***



## **2. School of Christian Living**

Mr. Shorrock is on the staff of instructors of the newly organized School of Christian Living, assisting Mrs. Shorrock in the course Methods of Religious Education, and also assisting in the course Use of Visual Aids in Christian Work.

## **3. Youth Work**

(a) In certain churches:

From the beginning of his service in Japan, Mr. Shorrock has been of practical assistance to certain congregations in their youth programs, in particular the Nakano Church, the Kokubunji Church (ministered to by J. T. Fukada, former associate of Dr. Kagawa) which has been established in partially ruined factory buildings at Kokubunji, twenty miles west of Tokyo, and lately the Koiwa Church. His most effective work has been at Kokubunji, where it was possible to enlist the young people in a program of improvement of the grounds and buildings and in development of an all-round plan of activity, study, and worship. He made a set of kodachrome slides of the youth work at this place, for which he has found good use in his general activities on behalf of youth throughout Japan.

(b) On behalf of the total Protestant Christian movement:

Following the visit of Dr. Forrest Knapp of the World Council of Christian Education to Japan in 1948, the Japan Council of Christian Education came into being, and Mr. Shorrock was chosen as missionary secretary of the organization. Soon thereafter, with a young Japanese associate he travelled extensively throughout Japan, visiting the churches in the interest of their youth, and inspiring many of them with the vision of greater possibilities in their youth programs. He laid great stress on the importance of study and discussion courses and on practical service projects for young people, also on the desirability of getting the young folk of the various cities organized into youth councils for joint consideration of common interests.

The newly reorganized National Christian Council has created a Youth Department, and in looking for the most desirable missionary to act as English secretary for it, issued a call to Mr. Shorrock. He is now giving approximately half-time to this important work.

(c) Summer Work Camp Project

In collaboration with the youth section of the World Council

of Christian Education, early in 1949 Mr. Shorrock worked out a plan for bringing American Christian young folk to Japan as work campers. They would cooperate with selected Japanese Christian youth in the reconstruction of certain structures of public value, thus giving the youth of the two countries profitable fellowship and demonstrating Christian good will in practical ways.

Several hundred Japanese young people applied for this privilege, and the best qualified were selected to work with the young people from overseas and the short-term missionaries who volunteered for the task. Three projects were under way during July and August, 1949: at Chinzei Gakuin, the Christian high school at Nagasaki destroyed by the second atomic bomb; at Itsukaichi, west of Tokyo, where a youth conference ground and chapel were being constructed; and at Hakodate, in Hokkaido, improving a camp for repatriated Japanese, recently back from Siberia.

This work camp service to Japan has been given high praise in wide-spread publicity in Japanese newspapers, and has been a very practical deterrent to the spread of Communism, which always charges Christianity with being an opiate rather than a help to people. This project, therefore, has been one more noticeable service to the people of Japan, along with the relief programs of other varieties, and a distinct help to the Christian cause.

#### **4. Other work**

Mr. Shorrock engages in many diverse activities not exclusively centered around the youth movement. He drives many miles in Tokyo and vicinity in the interest of social service, delivering relief goods, helping some needy family with medicines or other assistance, taking some sick person to the doctor or hospital, taking a stranded teacher to his distant home when a storm stops traffic on the car-line—in fact the sort of thing that any missionary may be called upon to do, and is glad to be able to do, at any hour of day or night.

Mr. Shorrock has at times made evangelistic trips with other missionaries, Mr. Hendricks in particular, to our northern churches and the surrounding territory, spending as much as a week at a time away from Tokyo, and reaching thousands of rural people with the gospel message, by the spoken word, through projected pictures, and by distribution of literature.



*Packages from American  
church people are more  
than "relief."*

## ***Helen Savage Shorrock*** (Mrs. Hallam Carey Shorrock)

### **1. Joshi Sei Gakuin (Margaret K. Long Girls' School)**

Helen Shorrock has been a teacher of English and of home economics at this school since arrival in Japan in the fall of 1947. In her home economics courses she makes particular use of her own home as a demonstration center. Girls are permitted to come in pairs from day to day, to help in the routine work of the home. Since the advent of Karen Shorrock in 1948, the care and feeding of infants has been included as a subject of study.

### **2. Religious Education Specialist**

Mrs. Shorrock came to Japan well prepared by her study under Dr. Paul Vieth and others, at Yale University, to assist in the planning of more effective Bible school work. She has taught groups in our churches and in the new School of Christian Living, and has been in demand also in special planning groups of the total Protestant Christian movement, particularly in the youth program field. She was elected one of the members of the board of directors of the School of Christian Living at its organization in March, 1949. Mrs. Shorrock is also director of the new kindergarten of the Nakano Church.

### **3. Home-Maker and Counsellor**

In all of her many activities Helen Shorrock has managed to keep a proper emphasis on the maintaining of a pleasant Christian home, full of the grace of fine living. The Shorrock home has been a popular place for many young people, both Japanese and American, and here Japanese and American youth together have found a happy, profitable fellowship.

Mrs. Shorrock has been a faithful and helpful partner in all of the work that her husband has been carrying on. She has kept the accounts, helped with the correspondence, helped bind kodachrome slides, kept materials on file, and in general has been an indispensable co-worker in all of the youth leadership that her active husband has attempted to give the Christian movement.

#### **4. Social Service**

Mrs. Shorrock, like many another missionary, has the privilege of handling many relief gifts sent out through her family or in the name of the mission. Packages constantly pile up in the mission house halls, needing opening, sorting of contents, distribution where they will do the most good. She frequently works with Mrs. Hendricks in handling large amounts of food-stuffs, medicines, clothing, which meet genuine need.

### ***Grace Paul Hendricks*** (Mrs. Kenneth C. Hendricks)

#### **1. Joshi Sei Gakuin (Margaret K. Long Girls' School)**

Mrs. Hendricks is a member of the board of directors of Joshi Sei Gakuin and teaches English four days a week there. She also serves on the religious work committee of the school, which plans such activities as special evangelistic services, student retreats for cultivation of the spiritual life, and the like. She is also director of the newly re-established kindergarten of Joshi Sei Gakuin, which has some 130 children enrolled.

#### **2. Social Service**

Mrs. Hendricks has had chief responsibility for administration of the relief packages which keep coming in, five hundred or so a year, from "back home," either through The United Christian Missionary Society or directly from churches and individuals. Much time is required to sort, classify, designate the places of greatest need, and see about distribution, whether through the schools, the hospital, the orphanage, or direct to certain needy individuals or families. In this work a number of Japanese women have gladly helped, but the final decision in regard to fair and satisfactory use of the gifts rests with Mrs. Hendricks. This is real work, often tiring, but a source of genuine joy also.

Mrs. Hendricks is also a sort of "godmother" to the nurses of the hospital and of the foundling home. She and Mrs. Endo, wife

of the director of hospital and orphanage, have frequent conferences about the problems of these welfare institutions.

### **3. General Counsellor**

Mrs. Hendricks shares with Mr. Hendricks, and during his emergency absence from the field through the summer of 1949 substituted for him entirely, in consultation with pastors, school administrators, social workers, and other Christian leaders, always an important part of the work of the more experienced missionaries. Many are the problems which people have on their hearts, and the sympathetic and experienced missionary is a good one to talk to about everything from family problems to the state of the nation. Many are the evangelistic opportunities involved in these varied calls for advice and help with the intimate problems of life.

### **4. "Mother" to Homesick GI's**

Ever since the return of missionaries to Japan, they have discovered that many boys and some girls of the occupation forces relish a visit to an American home now and then. Innumerable young members of the military and civilian forces have found their way to the Hendricks home, where they have enjoyed the mothering of an older American woman who has children of her own.

## ***Kenneth Charles Hendricks***

### **1. General Evangelism**

There are all too few missionaries devoting any considerable time to rural evangelism. Mr. Hendricks, with his background of work in the rural field in north Japan for some time before the war, finds it interesting and worthwhile to keep in as close touch as possible with this field of work, although duties in and around Tokyo keep him there most of the time.

The pastors in the country towns and villages welcome the coming of the missionary, with his fresh interpretation of Christianity and his special aids such as picture projectors and Christian literature. They are glad also to have someone of experience with whom to talk about the problems of the ministry, the challenge of Communism, and a host of other topics.

## **2. Secretary-Treasurer of the Mission Group**

Someone must be official representative of The United Christian Missionary Society on the field in regard to financial, legal, and other matters. Someone must keep records of funds received and disbursed, not only to and through the missionaries, but to and through the Japanese associates, churches, schools, hospital, orphanage. There are reports, quarterly and annual, to be made of the work of the mission group and of various Christian agencies with which the home board is connected in one way or another. This has been the work of Mr. Hendricks since his return to the field in January, 1947, continuing the work which was done by Rollin D. McCoy until his repatriation from warring Japan on the "Gripsholm" exchange ship in 1942, and before him by the late Thomas A. Young.

By virtue of this position Mr. Hendricks has served on various interdenominational committees, such as the Interboard Field Committee, a committee of missionaries; and the Council of Cooperation, composed of those missionaries and double the number of Japanese workers, twenty-five in all, counting the Moderator of the Church of Christ in Japan who is ex officio chairman. Mr. Hendricks also serves on the committee of Church World Service in Japan and on the board of directors of the Japan Theological Seminary.

During the premiership of the Christian leader, Tetsu Katayama, a group of advisers from among educators, social workers, business men, and others of experience was convened from time to time to counsel with the Premier and other Christian political leaders. It was Mr. Hendricks' happy experience to be invited to serve as a member of this group.

## **3. Social Work**

As member of the Church World Service Committee which has guided the program of importation and distribution of tons per month of relief goods, Mr. Hendricks has been in close touch with this phase of missionary activity in post-war Japan. This committee handles relief to Japanese regardless of church affiliation, but an incidental function of the committee is the supplying of relief foods, and some clothing, to the needy families of ministers and school-teachers.

It was the privilege of Mr. Hendricks to conduct the original negotiations with Dr. Kagawa and others of leadership in the Japan Christian movement which launched the now extensive



*Relief committee  
decides where  
clothing is  
most needed.*

campaign of livestock shipments for the relief of hunger and need in Japan and Okinawa. More than 2,000 goats and a goodly number of young cattle have already been distributed in Japan and a similar number in the island of Okinawa, so hard hit by the savage warfare which raged there that the people have been among the most destitute in the Orient.

Mr. Hendricks is a director of our own mission hospital in East Tokyo, and has collaborated with the managing director, Mr. Shozo Endo, in plans for expansion of this work to meet more adequately the dire need of that slum area of the city.

#### **4. Reconstruction and Repair Supervision**

Post-war Japan has been the scene of constant reconstruction of buildings for Christian use. Funds contributed by The United Christian Missionary Society to rehabilitate our burned church buildings and to repair and expand our school and hospital facilities have been handled by Mr. Hendricks as treasurer, and much counseling has had to be done regarding the use of these funds to the best advantage. The missionary residence also has had to be repaired and remodelled in order to get the necessary quarters for missionary occupation.

#### **5. Audio-Visual Work**

Since his return to Japan in 1947, Mr. Hendricks has taken a deep interest in the use of visual aids in evangelism and education and has found himself on various committees concerned with this work. These include the Radio-Audio-Visual

Commission of the National Christian Council, which will be the agency through which the Protestant Film Commission and the newly-organized Radio-Audio-Visual Mass Education Commission of American Protestantism will operate in the furnishing of budgetary and technical assistance to Japan as well as to all mission fields. During his furlough in 1949, Mr. Hendricks is making a special study of this field, including attendance at the National Workshop of Audio-Visual Education at Green Lake, Wisconsin, so as to help in advancing this important undergirding of evangelism and Christian education in Japan.

## **6. Teaching**

During the first year following his return to Japan Mr. Hendricks was pressed into service in teaching English at Sei Gakuin, our boys' school, but was gradually relieved of that extra work with the coming of Mr. Shorrock and the help of other persons in Japan. However, he continues to teach English Bible classes in the junior high school.

## **7. School of Christian Living**

Since his return to Japan, Mr. Hendricks has felt increasingly the need for some sort of school for Christian workers which would not only train those who were aspiring to full-time employment as preachers or teachers, but also train laymen and laywomen for more effective service in the churches and Sunday schools. Personnel to do the teaching was a big problem, but finally with the cooperation of the faculties of the girls' and boys' schools, in particular Professor Iwao Hatanaka, chaplain of the girls' school, who accepted the responsibility of dean, a school was launched in April, 1949, known as the School of Christian Living. Forty-three pupils were enrolled, and there were approximately ten members on the faculty. Such courses were taught as: Outline of the Bible, Life of Christ, Christianity and Social Problems, Devotional Use of the Bible, Evangelistic Use of the Bible, Methods of Religious Education, Use of Audio-Visual Aids in Christian Work.

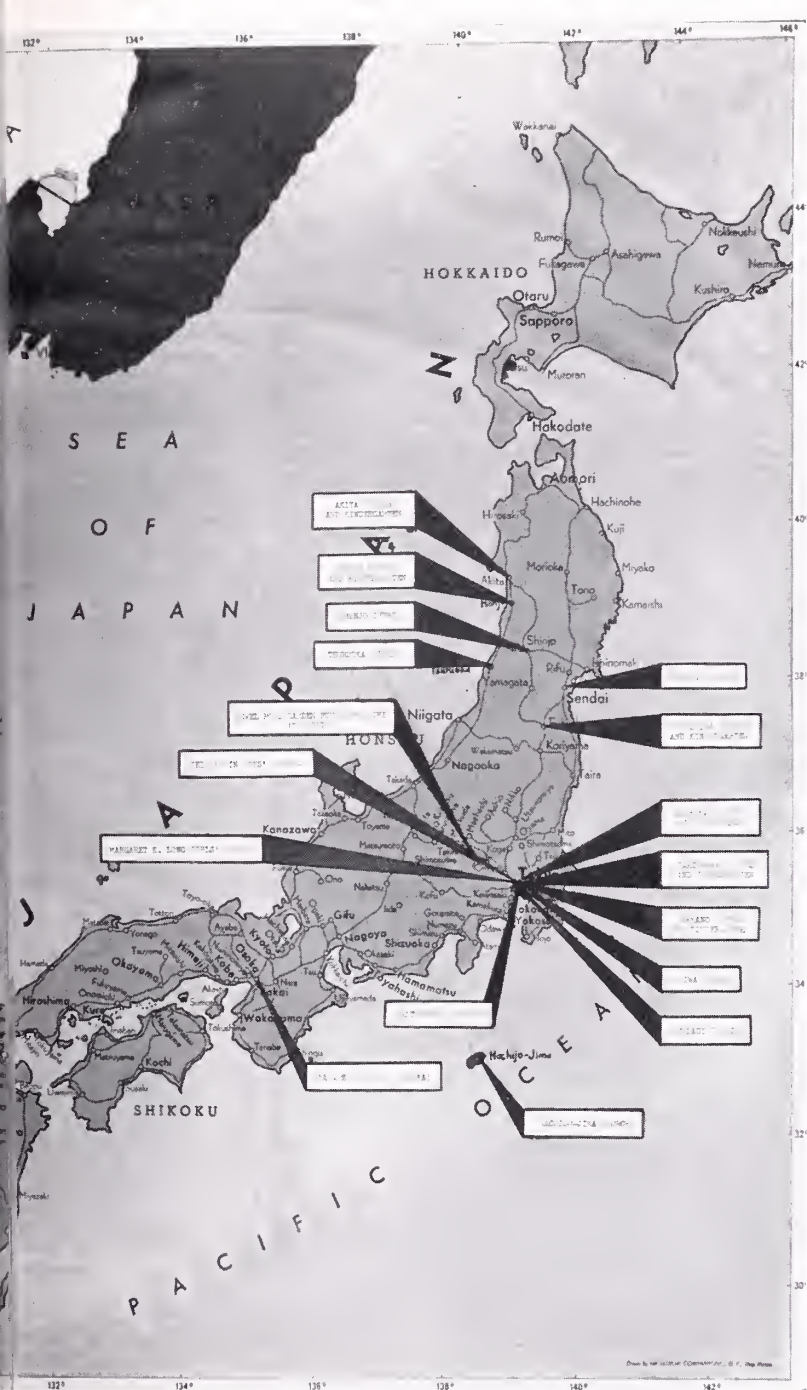
The main emphasis in this school will be upon practical Christian life and service, hence the name selected for the fellowship. The members will hold street meetings, assist pastors in their churches, conduct social service projects, and in general learn by doing. In this fellowship many young folk will, it is believed, catch a vision of full-time Christian service and seek higher training in the regular seminaries or other training schools. But

# JAPAN AND KOREA

1 INCH = 100 MILES

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while they are in one of our own schools they will get a basic grasp of the Bible and what it teaches that will stay with them throughout life, wherever they may continue their study or their work.

## ***Occupation Personnel Share in the Work***

Our missionaries in Japan have been richly blessed by fellowship with many excellent persons serving with the Occupation in Japan, either in uniform or as civilian employees. Two general types of service have been rendered by these friends to our Christian work: (1) An interest in and helpfulness to the missionaries as individuals. This has been expressed in a multitude of ways, such as invitations to their homes (billets) for social fellowship, including usually a meal and occasionally attendance at some public event such as a concert, a motion picture, or an exhibit of Japanese art especially presented for members of the Occupation and their guests. Other personal services there have been, too numerous to mention, but always very generously given and very gratefully received. (2) An interest in and cooperation with the Christian work in which the missionaries and their Japanese associates were engaged. This is not meant to limit their helpfulness to the circle of missionary effort, because there have been many instances of occupation personnel doing direct Christian work in the capacity, themselves, of missionaries (to the extent permitted by military regulations, of course). But we may mention the following types of cooperation extended largely through the missionary-related agencies and units of work:

There has been very considerable assistance in Margaret K. Long School from "occupation wives." In particular, Mrs. J. B. Dalton, Mrs. Marion Duncan, and Mrs. Harlan Woodruff have helped in English teaching for shorter or longer periods. The influence of these fine Christian women was, of course, not confined to their help toward a better understanding of English, but was of many-sided benefit to their pupils, especially in those intangible moral and spiritual influences which a true Christian sheds about him.

Miss Sylvia Bankey, a secretary to a high military official under Gen. Douglas MacArthur, has taught an English Bible class at Margaret K. Long School on Sunday afternoons since late 1946. Not a few of her pupils have become baptized Christians. Miss Bankey and her girls have also participated in special

activities such as going with the "GI Gospel Hour" group to visit Japanese veterans' hospitals.

Attendance of sympathetic friends at special occasions in the life of the schools, such as exhibits of hand-work and musical or other programs, is of great value in stimulating not only good work on the part of the pupils and teachers, but also the spirit of good will and friendship between Japanese and non-Japanese people. It has been a rare occasion indeed, in the work of the girls' and boys' schools, when an important day of commemoration or festival did not have at least a few occupation friends sharing in the celebration with eagerness and appreciation. Visitation of regular classes is also quite helpful, both for the visitors and the visited. Athletic meets, so popular among the students of Japan, and so enthusiastically entered into, are favorite occasions for visits of members of the Occupation.

Although it is not easy to sit through a worship service conducted in a strange tongue, quite a few non-Japanese visitors choose to attend at least an occasional church service, and their fellowship at the Throne of Grace is always deeply appreciated by the members. The observance of the Lord's Supper is always especially meaningful to such visitors, because it is not merely a matter of listening, but of participating, in a familiar observance.

Financial gifts to our churches by these friends are always very generous and of great help to the work. For instance, the building of the first unit of the new church plant at Sendai was greatly encouraged and helped by a gift of some five thousand yen, raised by Chaplain Frank Gosser and friends. At least one member of the Occupation frequently brings her monthly salary to the mission group, asking that it be used to help the work of our churches or schools or social work projects.

It is in connection with our social welfare work, especially, that the most assistance in the form of money and goods is forthcoming. Many individuals and groups have visited our East Tokyo Hospital and the Foundling Home at Yorii, and often a substantial gift is presented for the work. Certain women's societies in Base Chapels, such as those at Johnson Air Base and Yokota Air Base, have raised large amounts of money and gathered together or ordered from America many articles needed in these institutions. The Foundling Home is a favorite place for one-day trips of small or large groups. Not only are the infants interesting to observe, but the environs of the home are

*Chaplain Lee Coburn and  
two "babies" at  
Jewel Pool Garden*



among the most beautiful in the country, situated as it is on the beautiful Nagatoro River, with cherry blossoms in spring and richly colored leaves in the fall.

Many of our Disciple chaplains have visited units of our work, with an eye not only to better understanding on their own part of what our brotherhood is attempting in Japan, but also with the thought of helping publicize the work at home, through letters and in person upon return to the States. The questions asked and remarks made by these visitors "of the cloth," as it were, have been uniformly stimulating to our own thinking about the task.

Most of the chaplains, furthermore, have been in a position to interest other occupation personnel in the work, often with definitely helpful results. For example, Chaplain Lee Coburn, of Yokota Air Base, and Mrs. Coburn time after time visited the Foundling Home and interested many members of the air base church constituency in the work. Several hundred dollars were contributed by this chapel, and the women's club of the chapel gathered together a large quantity of baby things, both used and new, for the babies in the home. One women's group has been giving fifteen dollars a month toward support of the home. This interest was aroused by the wife of a lieutenant (not a chaplain).

On return to the States, a number of service men, including chaplains, have continued their interest in and cooperation with our work. The church which Chaplain Gosser served as pastor

sent fifty dollars to purchase Revised Standard New Testaments for use in English Bible classes. Such a translation in modern speech is much easier for a Japanese to understand than the older and more classical versions.

Ordinary GI's too, have given fine help, through letters to their home churches, suggesting certain things to be done for their missionaries and the work, and also upon their return to the States, as they have continued to encourage their home churches in good works.

Influence upon the occupation personnel themselves is another matter which might be of great interest and value to study, although the facts are not so easily gathered. One instance, however, is the case of a young man who played in an army band in Yokohama. He frequently came the nineteen miles to Tokyo, changed cars, and came four miles more, to visit our compound and other units of our work. It seems that he caught a vision of Christian service, for upon his return home he immediately found a place of leadership among the church young people and has been doing a grand job of it. A few GI's are considering return to Japan as missionaries.

## *Work and Workers Today*

Through the years our work has radiated from five centers: Tokyo, Osaka, Fukushima, Sendai, and Akita. In the five areas we have fifteen churches, all of them self-supporting. The total church membership is 631, a gain of 132 in the past year.

### *Tokyo*

#### *Churches and Pastors*

In the Tokyo areas we have seven churches. Pastor Giichi Chiba has charge of two of them, the Takinogawa Church, our strongest in membership and general resources, and the Asakusa Church, which meets in the East Tokyo Institute. The former Asakusa Church was all but annihilated in the war, but the few remaining members constitute a nucleus from which a new congregation is being developed. It is planned to build a new chapel and day nursery during 1949, with funds from America and from local sources.

The *Takinogawa Church* lost its comparatively new building when war burned the area in which it was located. It continued



*Girls from Joshi Sei  
Gakuin are prepared  
for baptism by  
Pastor Giichi Chiba.*

its work, however, in the kindergarten building on the Margaret K. Long School campus. Its new building has been completed, just off the campus, within sight of the main gate of the girls' school. The new building is already filled each Sunday and it is necessary to hold Sunday school in two installments for lack of space. There is a large youth group which meets each Sunday afternoon. It furnishes many Sunday school teachers, does the janitor work of the church, and in many other ways is a great help to the aging pastor. The women's society is active, doing many fine things for the church.

*Giichi Chiba* was first pastor in the north, later at Osaka, but for many years he has been pastor of the Takinogawa Church, Tokyo. He is about sixty-five years of age. One of his daughters is a physician, recently repatriated with her family from Manchuria. Another daughter is head kindergarten teacher of the Joshi Sei Gakuin kindergarten, and a third teaches music at Joshi Sei Gakuin. Mr. Chiba represents our group in inter-church relationships and has been serving as chairman of the Tokyo area Church Reconstruction Committee of the Japan Church of Christ.

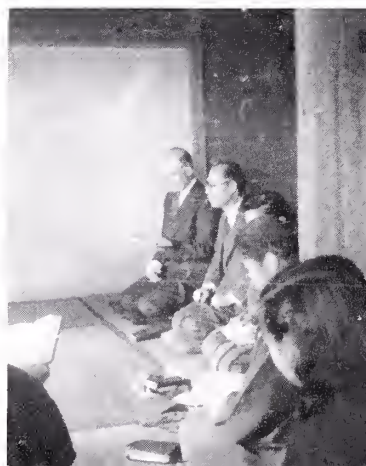
Pastor Chiba is very aggressive in evangelism and his congregation usually leads them all in the number of baptisms per year. At Christmas time in 1948 he stood in ice-cold water in the chapel of Joshi Sei Gakuin and baptized twenty-eight persons. (The luxury of baptismal boots has not been known among our ministers since the war.)

The *Nakano Church* is ministered to by *Professor Nobundo Oda*, principal of the Margaret K. Long Girls' School. This is the youngest of our Tokyo congregations. The late Teizo Kawai served as its minister from the beginning until the lingering illness which ended in his death. On Easter Sunday, 1949, the congregation moved into one of the loveliest, most worshipful chapel of moderate size in Tokyo. A kindergarten is being conducted in the church and a live group of young people carry on.

Nobundo Oda had been a successful pastor in the Akita area for two years following graduation from theological school before he came to America in 1924 to further his education. He was graduated from Texas Christian University and did graduate work in the University of California. For some time he served as student pastor in the Berkeley Japanese church, where his work among Japanese students was a significant one. In 1934 he returned to Japan as a teacher in Sei Gakuin, later going to the girls' school. His position as principal of the Margaret K. Long Girls' School is a full-time task with many responsibilities, but in addition he serves as the pastor of the Nakano Church. Mrs. Oda, who was born in America, is a graduate of the University of California. Until recently she has served on the faculty of Tokyo Woman's Christian College.

The *Koizwa Church* is under the direction of *Pastor Yonosuke Ishikawa*. This is a new congregation, successor to the old Koishikawa Church which was burned in the raids of 1945. The pastor and his family barely escaped the flames. Their building gone, services were begun in a home furnished by a member. The work has developed in the new location and plans are under way for a new building.

*Morning church service of  
Koiwa Church, in house  
loaned as church and  
pastor's home*



*Yonosuke Ishikawa* served as pastor of the Koishikawa Church for many years prior to the war and continued with the Koiwa Church. Following the war he worked for two years as translator for the armed forces in Tokyo, but in late 1948 gave up this work in order to devote full time to his ministry, even though it meant serious privation for himself and family. One of his daughters, however, has obtained a position teaching school and is helping the family in its time of need. All pastors and their families have been receiving some assistance in the form of relief packages from the churches of North America, as well as through the ministerial relief program of Church World Service. Vitamins furnished were of especial benefit to this family, in particular to the young son, who has been in greatly impaired health.

Mr. Ishikawa is now about sixty-five years old. As a young man he attended Vanderbilt University in Nashville, Tennessee, and is one of the few ministers of our group who has had overseas education. Mrs. Ishikawa is the daughter of one of our early evangelists and is a graduate of the Ueno Conservatory of Music, from which institution one of the three Ishikawa daughters also was graduated in 1948.

The *Sendagi Church* on the west edge of Tokyo is a small group under the pastoral care of *Pastor Seitaro Yoshida*. More than eighty years of age, and unable to walk, Mr. Yoshida holds services in his home, with preaching, teaching, and prayer meetings. A rural welfare center, in which he is the spiritual force and a younger relative the physical caretaker, has recently added to its herd of native goats two fine American goats from the "Goats for Japan" gifts of our American churches. The church added eleven members to its group last year, and now has about 60 members.

*Seitaro Yoshida* is the aged veteran of our group of ministers. About eighty years of age, he is nevertheless in continuous service as pastor of the Sendagi Church. In his theological school days at Doshisha University Mr. Yoshida was a personal friend of the late Gumpei Yamamuro, outstanding leader of the Salvation Army of Japan. In fact, it was he who when poverty pressed too hard, withdrew from his studies and helped support young Yamamuro that he might continue in school. Later, he himself was able to complete his studies. Mr. Yoshida is an exceptionally able Bible student and a most devout man.

Pastor Ishikawa of the Koiwa Church also cares for the

*Hachijo-Shima Church* on an island two hundred miles out to sea from Tokyo. There is a neat chapel at Hachijo and since the war the people are showing deep interest in building up the work. The island is one of the few dairying areas of Japan and has two thousand milk cows, a large plant which produces powdered milk, and a factory producing butter and cheese. A special youth evangelism expedition to Hachijo was planned for the summer of 1949.

The *Yorii Church* is a new venture in connection with the Yorii orphanage. *Pastor Nantoka Ojima* is also assistant director of the Tamayodo-en (Jewel Pool Garden) Orphanage which is located two hours' ride from Tokyo.

### ***Social Welfare Work***

In addition to our church development work we have in Tokyo our educational, social welfare, and relief work. In connection with the East Tokyo Institute where a day nursery is conducted and a milk distribution center is maintained, there is a hospital where in the year 1948, 45,344 treatments were given, 6,592 of which were charity treatments. There were 254 in-patients, of whom 38 paid nothing. The usual fees charged are about two-thirds of the average hospital fees in the area. The supplies sent by church friends in America have proved to be a real boon to the work.

The orphanage at Yorii, Tamayodo-en, affiliated with East Tokyo Institute, grew out of a desire to help more permanently the foundlings whom the police pick up in strange places, such as parks, theatres, and railway stations, and bring to the hospital for temporary care. This has blossomed into a very busy institution. Beginning in October, 1947, with one baby and three workers—the baby obviously the child of an American soldier and a Japanese girl—it now has more than twenty-five babies, and plans are under way to care for five more. Since the beginning, thirty-six babies have been taken in; four have been adopted. Prince Takamatsu, brother of the Emperor, visited the orphanage in the spring of 1948 and was much pleased by the equipment and general appearance. The building, former military quarters, was moved from its former location and now stands on a high bank overlooking a beautiful little river. It is considered the model for such work in the prefecture. The babies are entirely clothed by gifts from interested friends in America and from occupation personnel in Japan. Five goats have been



*Tamayodo-en (Jewel  
Pool Garden),  
foundling home  
at Yorii*

contributed to the orphanage by the "Goats for Japan" movement and these help in providing nourishing food for frail babies.

*Mr. Shozo Endo* has for some years been director of our social settlement work at East Tokyo Institute (Asakusa Ward). When the fires of war swept that district, the chapel and day nursery were destroyed. The latter is now housed in the hospital building. The orphanage for foundlings, Tamayodo-en, is now also one of *Mr. Endo's* responsibilities. *Mrs. Endo* cooperates loyally and efficiently in the work of the hospital and also that of the orphanage.

### ***Relief Work***

Following the war there was great need for relief among our church people and others. There are hundreds of thousands of people in Tokyo who are still in destitute circumstances. Many were burned out at least twice during the war, hence lost everything they possessed. Others were repatriated from Manchuria, Korea, Philippines, and elsewhere and were permitted to bring only hand baggage with them. Our missionaries received and distributed more than 500 relief packages in 1948. These were sent direct to the missionaries by interested friends in America. In addition large shipments, totaling nearly 1,500 pounds, were received through the Indianapolis office of the United Society and other shipments from the Licensed Agency for Relief in Asia were received by the Margaret K. Long School.

It is interesting to see the effect of better clothing in the general attitude of our workers. There seems to be a happy sense of well-being and self-respect that comes with being attractively dressed. It has also been good for the morale of Japanese Christians to know that their brethren in America were concerned

over their welfare. They are beginning to feel like real members of the family of Christians of the world again.

## ***Educational Work***

Our two schools in Tokyo, the Margaret K. Long Girls' School and the Boys' School (*Joshi Sei Gakuin* and *Sei Gakuin*), have grown greatly since the war. The Boys' School enrolls more than 900 students and the Girls' School almost as many. Both are junior and senior high schools. In addition to the usual academic work done in such schools there is considerably more religious activity than in such schools in America. There are daily chapel services in both schools. In the boys' school it is necessary that separate services be held for juniors and seniors, because of limited space. The weekly meetings of the Berean Society in Sei Gakuin and of the Y.M.C.A. in Margaret K. Long School give opportunity for additional Christian development of the students.

In the year 1948, a revival meeting was held in the chapel service of the Margaret K. Long School over a two weeks' period. Thirty girls asked for further Christian instruction, and twenty were baptized. Graduation in June, 1949, was marked by a baccalaureate address by Dr. Toyohiko Kagawa, at the conclusion of which he issued a Christian invitation. Cards were signed by 392 girls, indicating their intention to become Christians.

*Professor Nobundo Oda* is principal of the Margaret K. Long Girls' School, and *Professor Tadashi Tominaga* is principal of the Boys' School. The properties of these schools on adjoining campuses, untouched by the war, are valued at probably half a million dollars, including the very valuable land.

*Rev. Tadashi Tominaga* gives his entire time to the administration of Sei Gakuin and has taken pride in the high standards of the school. Mr. Tominaga is known throughout Japan as a very capable educator. He is a graduate of Texas Christian Uni-

### ***Buildings of***

***Joshi Sei Gakuin***

***(Margaret K. Long  
Girls' School)***



versity, and took graduate work in religious education at Yale University. After his return from America in 1932, he was appointed to the staff of Sei Gakuin and also served as our Japanese representative at Aoyama Theological Seminary, Methodist school in which we cooperated for some years.

*Rev. Izao Hatanaka* is chaplain of Joshi Sei Gakuin, carrying responsibility for the religious program of the school. He is highly capable and respected in this position. He also teaches courses in history in the school, and since the establishment of the new School of Christian Living has served as its dean. Mr. Hatanaka served for a number of years as pastor of the Tennoji Church in Osaka, and at one time edited a monthly paper published by the brotherhood in Japan. The Hatanakas' only child, a daughter, Reiko, is enrolled at Phillips University, Enid, Oklahoma, for the winter of 1949-50.

## **Osaka**

Our Tennoji congregation, which lost its building in the war, has combined with the younger *Tamade Church* to form a vigorous, forward-looking organization with big plans for the future, including a social center for its section of Osaka. The building is nicely located on the rear of a good lot with ample room for expansion in front on a good street.

The church is our only activity in Osaka. Prior to the depression we conducted a commercial school called Christy Institute, but for lack of finances it was sold. The building was destroyed in the war. Before the war we conducted a kindergarten at Tennoji. Our people now concentrate on the work of the Tamade Church.

*Pastor Shojiro Ishida* is the youngest of our regular ministers. The Tamade Church is in his first pastorate.

## **Fukushima**

In the city of Fukushima, where 40,000 people live, we have a good church with a splendid building. *Gosuke Tada* is the pastor. This active congregation is one of our key churches, having had the continuous services of the same minister for almost twenty years. The building has good educational equipment, including a well designed kindergarten unit. The young people's group is a

*Youth of Fukushima*  
*Church discuss*  
*problems of*  
*Christian living.*



live and enthusiastic organization. Three of the young men are studying the ministry.

Just north of Fukushima in the town of *Fujita* we have a new congregation, the product of the good work of Pastor Tada, plus the help of members of the Fukushima youth group, and occasionally a visit from one of the missionaries with their special equipment such as visual aids, as well as their preaching, encouragement, and fellowship. A doctor in Fujita has been one of the chief sponsors of the Christian movement there and has been active in the organization of the church.

Rev. Gosuke Tada has been pastor at Fukushima for nearly a score of years. His wife and a daughter operate the church kindergarten, with the help of other teachers. A daughter of the Tadas is a student in the women's medical school of Fukushima. A son is studying at the Japan Theological Seminary in Tokyo, with the intention of spending his life as a rural pastor and social worker. He was formerly employed in the Agricultural Bureau of a northern prefecture.

Mr. Tada is active in evangelistic work and travels much throughout the prefecture, ministering to the farmers. He studied for several years at Vanderbilt University, Nashville, Tennessee.

## *Sendai*

North of Fukushima is the large city of Sendai with a population of two hundred thousand. Our church buildings and parson-



*Sendai Church, also the pastor's home*

age were burned in an air raid, but the parsonage has been rebuilt and services are being held there. *Rev. Torao Yokoyama* is the pastor. An American chaplain, Franklin Gosser, aided in the rebuilding of the parsonage by a substantial gift of money from the 11th Airborne Unit stationed at Sendai. The church building will be reconstructed within the next year or two.

Torao Yokoyama has been pastor of the Sendai Church for nearly thirty years. He is nearing seventy years of age.

## ***Akita***

Our church at Akita is one of our oldest and best churches. *Yoshitsuna Shionoya* is the pastor. He speaks excellent English and since the war has held services in English for occupation personnel. He serves as interpreter for the United State Military Government Team located in Akita and even conducts church services in English for them. We have a beautiful ivy-covered church and kindergarten building on a principal street of Akita.

Yoshitsuna Shionoya has been a faithful and successful pastor at Akita for more than twenty years. He first became a Christian through the influence of an English Bible class under Mr. Clarence McCall, and was baptized in the Akita Church, then housed in the chapel built as a memorial to Mrs. George Smith, pioneer missionary in Akita. Besides his regular church work, he conducts Christian work at the prefectural prison in Akita and also at the boys' reformatory. He has been made a member of the committee on juvenile delinquency of the city. Mrs. Shionoya, who was one of our devoted Bible women, and the Shionoya daughters, conduct the kindergarten in connection with the church. It is one of our oldest and best.

## ***Shinjo***

Shinjo is a mountain city of 30,000 inhabitants in north central Honshu, where snow is unbelievably deep almost every winter. *Pastor Chujiro Ito*, born in Shinjo, is in charge of the work of the church. Sunday school and church services are held in an ordinary dwelling house, since the congregation possesses no church building.

Chujiro Ito has ministered for some twenty years in his native town of Shinjo. He is especially good in children's work and has developed a splendid Sunday school. He teaches in the public school to supplement his meager income as pastor.

## ***Tsuruoka***

Tsuruoka, a town of from thirty to forty thousand population, has a good church possessed of an actively evangelistic spirit. Its pastor, *Goro Fujisaki*, conducts services also in several towns not far from Tsuruoka. He is ably assisted by a consecrated country physician who says his chief business is saving souls and that he saves bodies only as an aid to the other and greater aim. In winter the doctor visits the villages on skis. The Tsuruoka church building has had extensive repairs since the war with aid from American funds. The chapel has been enlarged and the exterior greatly improved.

Rev. Goro Fujisaki came to the Tsuruoka pastorate from Tokyo in 1948. Since that time the church, for several years pastorless, has taken on new life and is making a much stronger impression on the city. Mr. Fujisaki is a man about fifty years of age.

## ***Honjo***

Several hours' train ride from Tsuruoka in Akita Prefecture is the town of Honjo, with twenty to thirty thousand people. It is about one hour by train from Akita. Our church there is two generations old. The pastor is *Saburo Tanaka*, who has worked in this field for most of his life. He is one of our older men, over seventy now, but still very active. He holds services in several farming and fishing villages near Honjo. The Honjo kindergarten is still functioning in spite of interruptions occasioned by war. Mrs. Tanaka and a daughter carry on this work.

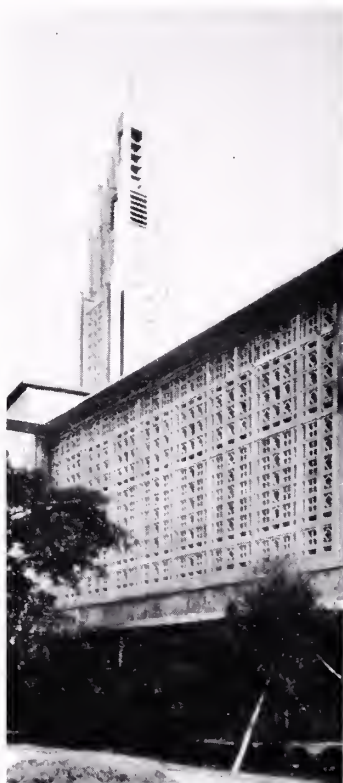
## *Kindergartens*

Through all the years that our church has been at work in Japan, the kindergarten work has been a strong feature. Through them children have been introduced to Christ. Homes have been opened to Christian influence and many of our best leaders began their training in our church kindergartens. War interrupted this type of service, but we still have an excellent kindergarten in Fukushima with an enrolment of seventy-five, and two in the Akita area with enrolment of two hundred sixteen. The kindergarten of Joshi Sei Sakuin has been reopened, and one has been started at Nakano.

## *Cooperative and Union Work*

We cooperate in the Tokyo Woman's Christian College, a union enterprise of high standing. The college owns splendid buildings. Their beauty was considerably marred during the war by the military authorities who used some of them and to pro-

*Tokyo  
Woman's  
Christian  
College*



tect them camouflaged them. The school is back on a prewar basis and is rendering excellent service. Its enrolment is approximately one thousand.

Our churches in Japan also cooperate in conducting the Japan Theological Seminary, on whose board of directors they have representation. Here our preachers are trained. Our own nationals and missionaries instruct our students in our history and doctrines. In addition to training in Japan, several of our leaders have had additional work in the United States. Principals Oda and Tominaga of our boys' and girls' schools and Pastors Tada and Ishikawa have studied in America. The late Pastor Kawai lived in America for several years, and Miss Shizu Kawai and Miss Ayako Obana spent the school year of 1948-49 in America taking graduate courses. Miss Obana remains for another year.

Following the war some Christians in Richmond, Virginia, suggested that American Christians build a hospital in Hiroshima where the first atomic bomb destroyed so much property and life. After consultation with other groups, however, including the Federal Council of Churches of Christ in America and the Foreign Missions Conference of North America, the plan was developed to raise fourteen million dollars in North America and Japan, and in cooperation with the Christian forces in Japan to found near Tokyo "The Japan International Christian University." Land has been purchased, the Japan International Christian University Foundation has been organized. Dr. Hachiro Yuasa of Doshisha University has been selected president and it is planned that the university will be opened in 1951. Our churches in Japan and The United Christian Missionary Society cooperate in this project.

Our Japan churches cooperate in the Japan Council of Christian Education, a unit in the World Council of Christian Education. For the past year our mission has furnished Mr. Hallam Shorrock on a part time basis to serve as secretary of youth work for the Council.

As stated in the foreword of this pamphlet, at the beginning of the war the military leaders of Japan ordered the organization of a united Protestant Church in Japan. The Church of Christ in Japan (known in Japan as the Kyodan) was organized. It now includes 133,057 of the 199,462 Protestant Christians in Japan and 1,307 of the 1,864 Protestant churches. The Kyodan is still in process of organization and development. It has not as yet crystallized. Our churches are free within the Kyodan to con-

tinue their practice of weekly communion and of immersion. They choose their own pastors, elect their own officers, and conduct their own affairs. They hope that a form of union may be developed in which they may continue to give full cooperation without sacrificing any of their vital convictions.

### *III. We Plan for the Future*

Our four missionaries in Japan, with the Japanese workers, have plotted the future for us in terms of needed missionary personnel. They have given us two plans, one calling for thirteen new missionaries and a more ambitious plan calling for a total of fifty missionaries. Either plan is reasonable, depending upon our ability or willingness to finance the project.

Mr. and Mrs. Aigi Kamikawa, Americans of Japanese parentage, will be commissioned missionaries to Japan at the Centennial Convention in Cincinnati in October, 1949, and will sail soon thereafter for the field. They will teach in our two schools in Tokyo and will engage in evangelistic work. Miss Margaret Lawrence, missionary to China unable to return to China now because of the Nationalist blockade, sailed in August for Japan, where she will work in Tokyo until such time as she can get back to her China work. Three new missionaries, ready to sail for China, Miss Daisy Edgerton, Miss Adele Bower, and Miss Mary Kay Sluder, will be commissioned at the Centennial Convention and will go at once to Japan to help in the work there until such time as they can enter China.

That Japan is a fruitful field for Christian evangelism there is no doubt. Visitors to Japan are unanimous in the judgment that the Christian churches face there a challenge they cannot neglect without serious results.

At the close of the war the Japanese people were stunned by the knowledge of their defeat. Even though civilians had been hit hard in many urban areas, they did not know their army and navy had suffered defeat. They were not ready for the Emperor's radio announcement of surrender. They at once lost their faith in their war lords. They lost their confidence in State Shintoism. A newspaper writer said that not more than 10 per cent of the Japanese people had any vital faith remaining in State Shintoism and another said that only a "trickle" of people visit the

*A reminder  
of Old  
Japan*



shrines with any degree of regularity. The Japanese were certain, too, that glamorous Fujiyama, their sacred mountain, their erstwhile guardian angel, had turned traitress and joined the forces of the enemy. Was it not she, her snow-capped peak glistening in the sun or in the moonlight, that the pilots of the dreaded B-29's used as a landmark to direct them to Tokyo, Osaka, or Sendai, their targets for incendiary or demolition bombs? Surely their gods had deserted them and conferred their favors upon others.

The people were bewildered. Their old sanctions were gone, they were cut loose and were adrift. Said one young graduate to another: "During the war and before it, we were regimented. We were told what to do every hour of every day. Now that our former enemy has brought us his democracy, nobody tells us what to do at any time. It takes long hours to make a living, but even so we have more leisure than ever before and it is in our leisure that we get into trouble. Someone must tell us the meaning of life, someone must give us purpose and objective."

Far too many of Japan's youth are interpreting liberty to mean license. In 1932 we left luggage unguarded on a electric train platform for half an hour while we, through error, went on to the next station and came back again. Nobody disturbed it. In crowded cars today one must keep his hand on his valuables constantly. One of our missionaries boarded a crowded car one day carrying a small leather bag; when he emerged from the jam he was still carrying the handle but the bag was not attached.

The Japanese are a humbled people. They always were a gracious people, as their language would convey. One notices hundreds of "No Smoking" signs in cars and public places. Across the English letters "No Smoking" are characters conveying the same admonition in Japanese. The Japanese message reads, "Please, we beseech you, tobacco is an annoyance." We say bluntly, "No Smoking—period!" They say graciously and po-

lately, "Please, we beseech you, tobacco is an annoyance." Even the characters seem to bow low as they speak.

Sitting on the floor, Japanese fashion, of one of our pastor's homes (a new home—the old home and church were burned) a missionary and a visitor asked about the experiences of the night the B-29's came and in half an hour burned almost half the city. As they listened to the harrowing tale, the missionary exclaimed, "Too bad you had to suffer so!" Quick as a wink came back: "Oh, no, we were the bad ones; we started it. We asked for it, and we got it. So why shouldn't we bear it?" Doubtless that is not the attitude of all Japan, but there is much of humility, enough indeed to make Japan fertile soil for seeds of new ideas and ideals.

And the Communists know it. They are on the job. In March of 1948 there was a labor demonstration in downtown Tokyo, protesting against a law proposed in the Diet setting a maximum wage. It wasn't a maximum law labor wanted; it was a minimum law. Throughout the crowd were Communists handing out hand bills to the effect that Communism is the specific medicine for all labor's ills.

And the Christians are on the job, too. A letter from Dr. Kagawa dated April 5, 1948, states: "I am winning 50 to 100 souls a day by preaching to audiences averaging 5,000 people. Already I have won 130,000 in twenty months." And, marvel of marvels, he is charging admission to his revival meetings!

*Numbers of girls accepted for entrance at Joshi Sei Gakuin are posted. Parents and girls scan bulletin boards to discover the fortunate ones.*



Our churches are on the job, too, and our two schools in Tokyo have record enrollments. The girls' school has an enrollment of over 800 and the boys' school has more than 900. They are crowded with students and are active evangelistic agencies. Thirty-nine of the boys and thirty-six of the girls were baptized during the past year.

There is no question that Japan is a rich field for Christian evangelism. Mr. K. C. Hendricks says, "Give us enough missionaries so that we can spread out into the country districts of Fukushima, Yamagata, and Akita, our historic fields, now among the most promising parts of Japan in responsiveness to the gospel, and there will be thousands added within an amazingly brief time. This country in the near future will probably be more evangelistically fruitful than the Congo region of Africa. It seems fantastic to say so, but sober thought reaffirms the assertion."

General MacArthur has recently said to E. Stanley Jones: "Where you now send one missionary, send a hundred. This is the greatest opportunity the church in the world has faced in five hundred years. How long the door may be open is uncertain, probably ten years."

The opportunities which the church faces in Japan today are critical, are unprecedented, are not likely to recur in our day, and may not be long available unless we act promptly and vigorously. Our day of opportunity is here. We must not miss it.

*What of  
their future?*



## ***Statistics***

*(As of December 31, 1948\*)*

Missionaries .....	4
National workers .....	122
Congregations .....	15
Membership .....	631
Bible schools .....	11
Enrollment .....	1,706
Kindergartens .....	3
Enrollment .....	291
Hospital .....	1
Treatments .....	45,344
Total amount raised on the field .....	\$38,931.26 <sup>1</sup>
Total value of property .....	\$577,601.06 <sup>2</sup>

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<sup>1</sup> During the same year the budget of the Foreign Division of The United Christian Missionary Society for Japan, exclusive of money for buildings, was \$14,263. The budget for 1949-50 has been increased to \$24,513.

<sup>2</sup> Title to properties is vested in a corporation made up of our Japanese brethren.

\*In one or two instances when more recent figures have been available they have been included in the text.

## *Our Missionaries to Japan*

Miss Rose T. Armbruster

Miss Jessie J. Asbury

Miss Winifred Brown (Mrs. William Lee)

Miss Bertha Clawson

Mr. and Mrs. Ira D. Crewdson

Miss Clara Crosno (Mrs. Joseph Ahlstrom)

Mr. and Mrs. Percival A. Davey

Miss Bertha Douglas

Mr. and Mrs. William H. Erskine

Mr. and Mrs. Charles E. Garst

Miss Gretchen Garst

Miss Martha Gibson

Miss Carrie E. Goodrich

Mr. and Mrs. Harvey Hugo Guy

Mr. and Mrs. Fred E. Hagin

Miss Edith Hagin (Mrs. J. D. Francis)

Mr. and Mrs. Preston B. Hall

Miss Hazel Harker

Miss Calla J. Harrison

Mr. and Mrs. Kenneth C. Hendricks

Miss Carme Hostetter (Mrs. M. Mosser Smyser)

Mr. and Mrs. Joseph B. Hunter

Miss Kate V. Johnson

Miss Rose R. Johnson (Mrs. Jesse S. Calderwood)

Mr. and Mrs. Aigi Kamikawa

Miss Mary F. Lediard (Mrs. Robert A. Doan)

Mr. and Mrs. Frederic E. Lee

Miss Lois Alberta Lehman

Dr. William E. Macklin

Mr. and Mrs. Milton B. Madden

Mr. and Mrs. Frank H. Marshall

Mr. and Mrs. Clarence F. McCall

Mr. and Mrs. Raymond A. McCorkle

Mr. and Mrs. Rollin Delos McCoy

Miss Lavinia Oldham

Mr. and Mrs. Loreley David Oliphant

Miss Jewel Palmer  
Miss Edith Parker  
Mr. and Mrs. Alfred W. Place  
Mr. and Mrs. R. L. Pruett  
Miss Helen Richey  
Miss Mary Rioch (Mrs. George Miller)  
Mr. and Mrs. Charles E. Robinson  
Miss Amy Jean Robison (Mrs. Hubert Sarvis)  
Miss Ada C. Scott  
Mr. and Mrs. Hallam C. Shorrock  
Mr. and Mrs. George T. Smith  
    (Mrs. Josephine W. Smith)  
    (Mrs. Candace Lhamon Smith)  
Mr. and Mrs. Eugene Snodgrass  
Mr. and Mrs. Frank Staniland  
Mr. and Mrs. E. Sherman Stevens  
Miss Jessie M. Trout  
Mr. and Mrs. Ben E. Watson  
Mr. and Mrs. Clifford S. Weaver  
Mr. and Mrs. Clayton H. Wilson  
Miss Edith Wright  
Miss Dee Yoho (Mrs. Allan Eldridge)  
Mr. and Mrs. Thomas A. Young

In addition to the above who have been regularly appointed missionaries to Japan, Miss Margaret Lawrence, missionary to China unable to return to China now because of the blockade, is planning to tarry in Japan as long as the blockade continues, teaching English in the schools there. Miss Adele Bower, Miss Mary Kay Sluder, and Miss Daisy Edgerton, who will be appointed missionaries to China at the International Convention in Cincinnati in October, 1949, will sail for Japan to work there until such time as they are able to go on to China.



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